

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, AUG. 30, 1906.

NEW SERIES VOL. VIII. NO. 35.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name	
County	
Post Office	
Church	

Rev. J. B. Quin has resigned the care of East McComb church, and will enter upon the pastorate in Yazoo City Oct. 1.

M. O. Patterson has just closed a good meeting at Society Hill, Lawrence county, in which there were 19 baptized and 1 restored.

To live in the hearts and lives of those whom we leave behind when we "depart to be with Christ" is not to die; it is an earthly immortality.

"Righteousness exalteth a nation, but sin is a reproach to any people." Every Christian should pray and work for civic as well as for personal righteousness.

Dr. Carter Helm Jones, pastor of Broadway Baptist church in Louisville, is authority for the statement that two-thirds of the counties even of Kentucky are dry.

Dr. Mullins reports that his correspondence indicates that the Seminary will have an excellent opening in October. Not a few students are already on the ground, securing quarters, getting settled and getting ready for the seige. The professors, also, are dropping in, one by one.

The Baptist Record extends sympathy to

Rev. N. L. Clark in his sad misfortune of getting one of his lower limbs broken above the knee. He is nearly 95 years old, and his recovery will be slow and very difficult. While walking along he was tripped by a loose shoestring.

Dr. Geo. B. Eager has had a "checkered" vacation—first, filling commencement appointments in South Carolina, later in Kentucky, then preaching and lecturing engagements in Chicago, and at Blue Mountain and Meridian, and, still later, attending associations and holding meetings in Kentucky. He rejoices that he feels stronger at the close than he did at the beginning. On the whole he is stronger and in better health than he has been for fifteen years.

Pastor W. M. Burr has resigned the care of Greenwood church, and on his insistence the resignation has been accepted to take effect Jan. 1, next. Brother Burr is an instructive preacher, a sympathetic pastor, a wise administrator of finances, and a great helper in all missionary work. He has a helper in Mrs. Burr eminently meet for him in his high calling. He should not be allowed to leave the State. Any one of our churches would do well to secure his services.

According to Dr. J. H. Vincent, the Sunday school is—

- 1—A department of the church.
 - 2—In which the word of Christ is taught.
 - 3—For the purpose of bringing souls to Christ.
 - 4—And of building up souls in Christ.
- Commit this to memory.

Usually when you ask a woman her age in company merely to tease her, she will think the truth if she does not speak it, that "it is none of your business." The lesson is, do not ask such a question unless you have good reason to believe that the woman thinks it your business, and that you have a reasonable right, to know.

"By their fruits." This is the test of character. Not by their foliage, not by their flowers, not even by their roots; but by their fruits, do they manifest character. Who can stand the test? No tree is without some defective fruit. No life of man, not even that of the best man, is perfect. Is not this the meaning? "By their fruitage." Not single, separate deeds; but the trend, the tendency, the walk, life and living, show character and fix reward.

The Georgia Legislature at its recent session passed a bill prohibiting "bucket-shops" or so-called "exchanges", where men are encouraged to gamble by buying and selling futures in cotton, and other commodities.

We hope that our own Legislature will pass such a bill at its next session.

Alex. R. Chisholm, teller of the First National Bank of Birmingham, Ala., is under arrest for having embezzled about \$100,000.00 of the bank's funds to speculate in cotton futures. P. G. mith and W. L.

Sims, managers of the "bucket-shops" or so-called "exchanges" where the money was lost, are also under arrest, as parties to this bank robbery.

After this defalcation was announced the Board of Mayor and Aldermen of Birmingham met and passed an ordinance prohibiting the operation of bucket-shops or exchanges" in that city after October first next.

Study these words; meditate upon them: "Woe is unto me, if I preach not the gospel."—1 Cor. 9:6. What did the apostle mean? (1) "Woe is unto me, if I enter not upon the ministry of the gospel, if I fail to respond to the divine call?" Or, (2) "Woe is unto me, if I continue not in the ministry of the gospel, but turn away from the heavenly vocation unto some profession or business?" Or, (3) "Woe is unto me if in my preaching I substitute something else for the gospel of Christ, if I know anything among men, save Jesus Christ and him crucified, if I preach not the gospel?"

Governor Folk of Missouri sees the dawn of the best day our country has ever known in the moral awakening in America. In that age, "lawlessness and privilege" will not reign, but "equal rights for all" will become fixed in national politics and the conscience of mankind. Men will accept office to serve the people and not themselves. Legislature will not be "controlled by any special interests, whether corporations or liquor sellers." The people will demand that candidates speak out on questions. The State, which belongs to the people, will "be run by them." God speed the day.

"There is a precious stone which is sometimes called the sympathetic opal. To see it in a jewelery's case would be to wonder why it was there. Its surface is dull. It has no luster, no beauty. Take it out and hold it for a moment in your hand, and it will glisten with all the colors of the rainbow. The touch of the human hand is required to bring out its beauty. Out in the great world are dull, lusterless unlovely lives that are waiting for the touch of a human hand and the sympathy of a human heart; waiting to be brought into fellowship with Him who can transform them until they shall shine as jewels in his eternal crown."—Selected.

A few years ago Dr. Barnardo, a young physician of London, began the great enterprise of caring for a handful of waifs at a home provided at his own expense. The story of his success is one of the most wonderful in human history. He died last year, but his work goes on. It is said that "these houses in and around London sheltered during the year 7,529 boys and girls, 2,367 were placed in institutions at home and 1,314 young immigrants were sent to Canada," and that "since its beginning 59,384 destitute, homeless children have been saved to usefulness and happiness." There is no field that promises larger, quicker and more beneficent results than those open to and calling for Christian physicians.

What Are the True Elements of Strength in a Church?

That a church has strength is taken for granted. But to what constitutes this strength there is a diversity of opinions among the churchmen. If we are to judge from the earnest desire manifested by some pastors and evangelists for numbers of professions of religion, we should conclude that the prevailing opinion is that a church's chief strength lies in the number of its members. But something more than a superficial observation of the condition of our churches will reveal the fact that numbers do not necessarily constitute an element of strength, but often proves to be an element of weakness.

What has been said with reference to numbers may be truthfully said with regard to the weakness of church membership. It is a well-established and well known fact that wealth is a corrupting power, and that corruption in an individual or an institution, whether it be a political or a religious institution, is an element of fatal weakness. The strength for good instead of evil of the wealthy member of a church's membership depends upon the character of the individual member. But as I am supposed to point out the elements of strength instead of the elements of weakness in a church, I shall proceed to point out what I believe to be the three, or primary elements of strength in a church.

I. The first of these elements to which I will call your attention is that of ITS DISCIPLINE.

As has just been said, a long list of members may constitute an element of weakness rather than one of strength. Indeed it is true that a large body of undisciplined people is an ungodly mass, and is an element of greater weakness than if the bulk was smaller. Therefore to make a body, large or small, an effective force for good, it must be brought under government and made wieldy by discipline. Now, there are two departments of discipline—an educational or training process, and the corrective process.

(1) The first step in the development of a church's strength is to lead its members into a knowledge of their duties, and train them in the use of their Christian graces and powers. The duty to thus develop its strength was assigned upon his churches by their Great Founder and Head in his final charge of commission—"Go ye therefore, and teach (or discipline) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching (or disciplining) them to observe all things whatsoever I have commanded you." Matt. 28:19-20. A church operating under this commission cannot justify itself for neglecting to develop and direct every gift, talent and power within the possession of its members.

"Not there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord. And there are diversities of operations, but the same God which worketh all in all." 1 Cor. 12:4-6. These different "gifts," "administrations" and "operations" are bestowed by the hand of God and wrought into the disciples of Christ by the Holy Ghost. It should never be forgotten by the disciple that God does not bestow gifts and confer powers upon his creatures for them to remain dormant and idle, but to qualify his people for his service; and, therefore, requires of them the development and consecration of these powers and talents to his cause. The

talent to sing or pray, the gift to preach or exhort, the power to teach or administer, the possession of wealth with the opportunity and privilege of giving, each indicate the line of work for which God has prepared the individual discipline and for which he holds them responsible. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25:14-15. Paul says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11-12. Any disciple who is possessed of any of these gifts or talents and is not striving to develop and use them for the advancement of Christ's cause and for the glory of God, is living in shameful neglect of duty by openly withholding from the service of God one or more of his own given qualifications for service. In such cases the church ought to require these individuals to develop and bring into the service of God these gifts and powers; and if necessary, to aid these persons with its material substance in the work of preparing themselves for their God-indicated duty. If the church fails in this, it fails to make itself an effective force in the world's evangelization. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. 12:6-8.

(2) Now in the next place, let us spend a few minutes in considering the other phase of church discipline—its corrective discipline. In the exercise of this branch of its discipline, a church seeks to draw the line of demarcation between itself and the world; thus describing itself as a thing different from, and having no fellowship with the world. This is a duty laid upon it by Christ and his apostles. Jesus said, "My kingdom is not of this world." John 18:36. And Paul exhorts the Corinthian disciples: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:14-17. When therefore, a member shows a greater affinity for the principles of the world than for the principles of Christianity, and the tendency of the life is towards worldly conformity, the full powers of the church should be exercised in an effort to correct and reclaim such an one in the spirit of meekness; knowing this, that a little worldly leaven will leaven the whole body. A diligent enforcement of its corrective discipline should be exercised by a church to eschew all tendency towards amalgamation with the world. For should the body become so far saturated with the spirit of the world as to bring the two into agree-

ment, a church not only loses its effectiveness in the cause of righteousness, but it ceases to be a church of the living God simply because it holds too much in common with the world.

It is also a clearly manifest duty of a church to watch vigilantly its portals to see that no impure person, or an emissary of Satan shall cross its threshold. Much strength is conserved unto the bride of Christ by her complete divorcement from the world; and her chastity is her most effective challenge to the machinations of Satan.

II. The second element of strength in a church to which I wish to call your attention, is THE CHARACTER OF ITS MEMBERSHIP.

If, as has already been pointed out, a worldly spirit in a church is an element of weakness, then inversely a godly spirit in a church is an element of strength. Neither by scripture nor by any sort of right reasoning can a church justify itself in receiving or retaining in her fellowship an unclean or an unconverted person. Such a course as that is equivalent to sipping poison from the world's bowl of hemlock, and is a slow but sure process of suicide. Hence, our contention for a converted church membership.

Regeneration imparts the divine nature and brings the spirit of Christ within the human soul, and when Christ is formed in the disciples the hope of glory, there is invested in a church the wisdom and power of God. Within her walls, then, is to be found a strength such as the world can neither receive nor impart. Therefore if a church is to become an effective force in the evangelization and redemption of the world it must be an habitation of God. Verily it can never bring the world to Christ and salvation by deserting Christ and going with the world in the ways of sin. There is a vast deal more embraced in the contention for a converted membership than the superficial thinker imagines. It is not only vital to the effective force of a church as an evangelizing agency, but it is essential to its very existence. There is yet more involved in this contention than this. A converted church membership is of infinite importance to the world. If an unconverted church membership is destructive of the powers and fatal to the existence of a church; and the salvation of the world depends upon the evangelization of it by the church, then with the destruction of its powers, and the death of the church, the star of the world's hope sets in the night of despair, and the life of the world is entombed in the grave of everlasting death.

Our churches, therefore, owe it to themselves and to the world, to say nothing of their indebtedness to God, to attain to and maintain the very highest possible standard of moral excellence; and to the greatest possible development of spiritual life and power. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in me; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:4-5.

III. The third element in the strength of a church to which I desire to invite your attention is, THE SCRIPTURAL PURITY OF ITS DOCTRINES. A church cannot develop a strength greater than the moral character of its members; and it is also true that the spiritual strength of the soul can be made no stronger than the teachings which lie at the base of its religious faith. Scriptural truth is always strong to produce conviction, "for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Therefore the soul who has imbibed the truth of God is filled with the power of the Almighty. And when such souls form the units of church membership the power of that church can only be limited by the strength of the divine word, and cannot be brought, without desecration, into comparison with those institutions built upon the theories and philosophy of the world. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell: and great was the fall of it." Matt. 7:24-27. The namby-pamby, half truth, half false, man-pleasing preaching so extensively done in these days is responsible for much of the weak, apologetic church life so regretfully manifest among us. If we want our churches to become strong and aggressive working forces, we must give them strong wholesome doctrine to subsist upon.

Error of faith is as fatal to the strength of a church as are corrupt morals; and faith can be no sounder than the doctrines upon which it is built. The thing believed is the rule of religious action. Unbelief is not productive of any religious action at all; a belief in erroneous doctrines leads to incorrect and unscriptural practices; while orthodox faith leads to correct moral habits and scriptural practices. Therefore the doctrines taught and believed give color and quality to religious conduct. The truth of this may be seen in the repeated exhortations in scripture to sound doctrine. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6-7.

If our churches desire to become healthy in life and vigorous in growth, they must feed upon wholesome doctrines; and that they may secure such food for themselves, it is as necessary for them to guard the avenues leading to their pulpits as it is to guard the portals opening into their membership.

JOHN P. HEMBY.

Six Weeks in Meetings.

The first week was at home with the Summit church. Here Pastor R. H. Tandy of Hazlehurst gave us, for seven days, the heavenly manna to our souls' delight. The results, already reported in your columns, were very gratifying to church and pastor. It was a benediction to have this godly man in the pastor's home. This social intercourse coupled with his clear and forceful preaching gave us an inspiration for the work before us. The good people here kindly voted their pastor a vacation for five successive weeks to aid pastors in their meetings.

SALEM CHURCH.

Bro. A. F. Davis is the highly esteemed pas-

tor of this church. The rains continued, but the crowds came and God blessed us abundantly. At the close of the meeting it was a lovely scene, on the banks of the beautiful stream hard by the church, to see a goodly number witness by symbol to the death-burial and the resurrection-life. The church and pastor were happy and gave hearty expressions of their thankfulness to God for His reviving grace and saving mercy. The visiting brother was cordially invited to come to the next annual meeting.

SMYRNA CHURCH

In Copiah county was next on the list. For two years, with preaching twice a month, we had served this church; and therefore felt much at home, with this good people and their pastor, John Thompson. They had the old time eagerness to hear the word. It was a joy to minister to the crowds that came and to have such whole-souled co-operation as their wide-awake pastor gave me. Our home, for the most part, was with Bro. Kirk Hall and his dear family. This good brother was confined to his bed waiting the coming of the messenger whose approach was even then nearby, for a few days later the message came calling me to his funeral. When he was taken we were having a happy meeting at the church, he expressed his pleasure and said, "We are having a happy meeting here too." The meeting closed at the water's side, where a number of happy souls witnessed to God's saving grace by following Christ in baptism.

THE MOUNT ZION CHURCH

Protracted their meeting from the 5th Sunday in July. This church has enjoyed the ministrations of that incisive and invincible gospel preacher, J. P. Hemby, for a period of nearly seven years. Progress is their watchword, and there are hopeful signs for the future. With forty acres of land, a good school upon the ground and a strong, live church, what an opportunity for settling a pastor and taking the front rank as a country pastorate!

At the close of the meeting the pastor led six young men and three young ladies into the waters of baptism, and then, before pronouncing the benediction, fired this center shot: "He that pretends to observe this ordinance in any other way than that enjoined by the word of God and that too in the name of the Father, Son and Holy Ghost commits daring sacrilege."

The week following the 1st Sunday in August was spent with the

MONTGOMERY CHURCH.

Bro. W. R. Johnson of Johnston Station is their beloved pastor. It has never been our privilege to work with a sweeter spirited brother or a more appreciative people. The most affecting scene in this meeting was the coming of an old man, 78 years old, trembling and blind and leaning upon his staff. He was the nineteenth and last one baptized on the closing day. The old soul looked happy when Pastor Johnson led him up straightway out of the water.

The last of the six weeks was with the

LITTLE BAHALA CHURCH.

Twenty four years ago we had this pastorate for one year, resigning to attend the seminary at Louisville. Many of the then faithful have gone up higher. We sadly missed their hearty handshakes and helpful words. A strong band, however, is marching in their wake. Bro. S. R. Young, the brother ever young in name and spirit too, and the good preacher and pastor that he is, is leading the forces hopefully forward. It was gratifying to hear many say, "Our work is looking up, and the future is more

hopeful." Down by "the creaking old mill" twelve happy souls put on Christ by baptism, with one standing over.

Besides a number who united with these five churches by letter and restoration, there were fifty seven who came asking baptism. A notable feature in the additions during these meetings was the preponderance in number of young men.

These notes may be too long for the average reader, but permit me to say in closing that no summer nor season of my life has been happier, if so happy, in meetings. While not on the mountain tops of earth where soft breezes from crystal lakes or cooling winds from snow-capped peaks could refresh the wearied body, yet mine has been the more delightful privilege of being upon the mountain of Zion, where day by day the souls of men have been refreshed by the dews of heavenly grace that came o'er us and where showers of divine mercy fell upon thirsting hearts and the breathings of the Holy Spirit were a fresh inspiration to the greater patience of hope, the work of faith and the labor of love.

We thank God for the good leaders of these several flocks of God, and for the many willing and helpful followers in the work. The grace of our Lord Jesus Christ be with them all. Amen!

I. H. ANDING.

A Good Meeting.

It was my pleasure to assist Bro. B. C. Conant in a six days' meeting at Hebron church, near Bentonla, Miss. We began 2nd Sunday and closed following Friday, preaching twice a day, with dinner on the ground. The Lord graciously favored us and gave the church as the immediate results twenty-four additions, twenty of these for baptism. Six united with the church the last day, and we are sure that others will be gathered in the future. This is a grand old church, composed of some of the salt of the earth. It was a delight to preach to them, and I shall never forget the many kindnesses shown me by these noble-hearted people. Bro. B. C. Conant has just moved to your State from Louisiana, and is a most worthy and efficient minister. I have known him many years in Louisiana, and we regret to lose him from our State. It was a pleasure to labor with him again in this meeting and to enjoy a sojourn with his excellent family at Bentonla. He is doing a great work here, and I am glad that his labors are appreciated by the people. He deserves good treatment and will give "value received" in return. The Lord continue to bless him and his people.

Respectfully,

Hammond, La.

R. M. BOONE.

A Good Meeting.

Beginning at Galilee, Copiah County, on Saturday before the 4th Sunday in July, closing on following Friday. S. P. Morris, who has spent two years in the seminary, did all the preaching.

The gospel of God's love was delivered in such an earnest and impressive way that the church invited him to preach for them in our next annual meeting.

Visible results, three noble young men were buried with Christ in baptism, with other confessions and membership much revived.

We give God all the glory.

My son, S. P., will return to Louisville in October, to finish his course in the seminary.

S. MORRIS, Pastor.

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No communication will be printed unless it is accompanied by the name of the author.

In requesting a change of post office, do not fail to state the office from which and to which the change is to be made.

Name and Surname.

As a disciple of Christ my name is Christian, and my surname is Baptist; I am a Baptist Christian. I prize the name far above the surname. The surname would be worthless, were it not for that which the name signifies. To live and act worthy of that honorable name is my supreme desire, and shall be my earnest endeavor. God called his ancient people by his own name (2 Chron. 7:14). The Apostle James says (2:5) that Christian was the worthy name by which the disciples of his Son were called. Another apostle insists that no one should be ashamed to suffer as a Christian (1 Pet. 4:16). Yes, I glory in the name, and since I glory in it, I am less unworthy to bear it.

But is the surname to be despised? Is it not significant and honorable too. The name is first and highest, but the surname is not therefore insignificant and of no importance. The forerunner of the Messiah was named John by his parents. But because of the law and significant ceremony which God set him to introduce (John 1:6), and which gave name to his entire ministry (John 1:25), he was called "John the Baptist." In giving his estimate of his character and position and work Christ called him by that name, saying: "Among them that of women there hath not risen a greater than John the Baptist." (Mat. 11:11) Jesus was baptized by John, and said that he was becoming in them, since in them they entered one of the righteous requirements of heaven (Mat. 3:15). This one Jesus said was "John the Baptist." He baptized Jesus. Would it be blasphemous, or even sacrilegious, to say that Jesus was a Baptist?

When the name is expressive of the character of a baptized Christian. And what does that signify? Not only one who believes "that Christ died for our sins according to the scriptures" and that he was buried, and that he rose again the third day according to the scriptures, but who has also expressed that faith in the beautiful and impressive symbolism of burial with Christ in baptism. I am glad to believe that every one who has the spirit, the disposition, of Christ is a baptized Christian; but he may not be a baptized Christian and may

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have absolutely nothing in his ceremonial setting forth the burial and resurrection of our Lord.

Yes, indeed; the name is supreme; but the surname is distinguishing and honorable. The name Lee is most highly esteemed in our Southland, but the surname Robert Edward is regarded above all others in that noble family. It is a great thing to be a Christian, the greatest thing in the world; but it is a good thing also to be a Baptist, a baptized disciple of Christ, after whom we are named.

At the close of an afternoon service in one of our Western cities, a woman came to me to speak to her wayward boy. It was the old story of drink. He had allowed the demon to bind him until he was a slave. He had threatened to go away from home, and the mother was afraid lest when there was no restraint of home and Christian friends to hinder he would sink into the depths of sin. She asked me to talk with him. I went with her to one of the attractive homes in that section of the city. She introduced me to the young man; then left us alone. I said, "Why don't you give up this vile thing that is destroying your life?" "Give it up," he answered; "God knows I would like to give it up. But I am bound body and soul. I can't give it up." Then I told him of the Christ who came to deliver the captive and make him free. While we spoke together I could hear the sobs of the heart-broken mother in the adjoining room. In the midst of our conversation she came in, and falling on her knees before her son, looked up into his face and said, in a voice that trembled with emotion, "My boy, you must give it up. If you will go on in this way I shall die. Tell me, if any sacrifice I can make will bring you to Christ, and I will make it. But you must, you must come." Then the young man began to sob. In a moment he was on his knees crying for mercy. He laid hold upon the son of God. When the opportunity was given in the meeting that night, he was the first man to stand on his feet and say, "Christ is mine." It was not my ministry that won him. It was the burning tears and broken sobs of that mother's love. Love would not give him up. In the 38th chapter of Isaiah it is written, "Thou hast loved my soul from the pit of corruption."—Hallenbeck.

The special season for the change of pastoral relations draws nigh. These should not be hastily and thoughtlessly broken. They have been entered into under the conviction of divine guidance. The Holy Spirit makes men real shepherds in God's fold. No pastor should seek another fold unless he gathers through prayer, from the desires of the people, and from providential indications that it is God's will that he should go to the fold and field desired. He should endeavor by all possible means to leave the church from whose pastorate he retires harmonious and active. Blessed is the man who can leave a pastorate wisely and gracefully. And when a change is made, the pastor should be slow in forming and especially in expressing an opinion about the inefficiency of the former shepherd because of the fondness of certain sheep who had turned away from the old leader. There are weak and silly sheep in every fold who will follow any new shepherd closely and enthusiastically for awhile and then refuse his guidance quite as readily. Let the new pastor wait. He may learn that he is not a better shepherd for that flock than his predecessor was. Be-

loved, it is not well to compare yourself with another, or to measure yourself by another. Let us seek to know and be ever reaching towards the requirements of the "Great Shepherd" of the sheep.

Ho for the Seminary!

In a little more than one month our Seminary will open its doors for another session. The time is opportune for an appeal to any who may be halting between two opinions, or in some way debating the question of their coming or not coming. Mississippi may be counted on to send a goodly quota, as she always does, but are there not "others" year by year who ought to come, but for some really insignificant reason hold back? In the hope of reaching some such halting ones and inducing a decision to come, and come at once, I write these lines.

The Seminary, it has been aptly said, sustains to the active forces of the denomination much the same relation that the military academy sustains to the Nation's army. It is ever true that some of the most efficient and loved and honored of an army's officers have acquired their knowledge and skill in the school of experience alone, with no help from the school of theory. Such men are geniuses, or men of extraordinary energy. So it is in the ministry. But in both they constitute the exception. Unless the soldier is ready to proclaim himself a genius, let him seek the best training possible for him. Indeed training does not damage the sensible genius, military or ministerial. The presumption is always against the untrained officer.

Now, my young brother in the ministry, are you sure that you are possessed of the gifts of genius, and genius of that peculiar sort that enables a man to realize his ideals and achieve his mission with self-created weapons? If not, does it not behoove you to seek the best available training, if you would be truly efficient as a leader of a company, a regiment, or a battalion of God's hosts? But, it is asked, what is the true function of the Seminary? What shall we expect of it and at what ought it to aim? The answer is at hand. Do we wish to make scholars? By all means. And preachers? Surely. Leaders? Yes. The Seminary aims, as Dr. Carver has well expressed it, to produce leaders, by showing men to whom God gives the qualities of leadership information as to the end of the enterprise, the plan of the campaign, the methods of successful procedure, the nature of the forces, the history of the warfare. So we have these courses in Louisville, for example: Old Testament History and Interpretation; New Testament History and Interpretation; Biblical Introduction; Getting at the Geography, Archaeology and History of the Scriptures; Structure and Exegesis of the Hebrew Scriptures; Structure and Exegesis of the Greek Scriptures; Methods and History of Preaching; History of the Church; Christian Theology, Systematic and Biblical; Church Organization and Methods; Pastoral Functions and their Discharge; Comparative Religion and Missions, showing the validity and importance of Christian Philosophy, of Redemption, which Christianity alone offers, and of Christian Missions as the task of the redeemed man; and finally, the History, Methods and Organization of the Sunday School.

Is it not vitally important that every man entering the ministry shall, if it is possible, take some such course? Listen at the testimony of some of the late students of the Seminary:

Aug. 30, 1906.

Rev. Chas. L. Greaves, who has just accepted a call to Hawkinsville, Ga., gives, in the Biblical Recorder, a summary of benefits received: "The Seminary gave me a vastly more comprehensive knowledge of the English Bible. The courses in Hebrew and Greek enable me to be far surer of my ground in matters of exegesis. I have acquired a taste for theological study. When I left college my taste naturally followed the thread of my studies there. I had a taste for science and belles-lettres, but little for theology. I still have a use for the essayists and the poets, but the theologians are no longer dry to me. Biblical Theology especially, proved not only an interesting and valuable study within itself, but it supplied me with a method of study which is sure to prove most valuable to me in future years. Church History was a surprise to me. Nothing I studied had more to do in establishing my personal convictions as to matters of faith and practice. I saw how error has always resulted in confusion and wretchedness. I became more than ever convinced that the Baptist way is the nearest approach to New Testament spirituality and simplicity. I confidently expect to be blessed with greater effectiveness in my ministry—which is the chief thing—nay, it is the whole thing! I believe I shall cross the 'dead-line' in the ministry fully ten years later in life by having made this partial sacrifice of these two years of my prime."

Rev. Livingston Johnson, one of the most useful ministers of North Carolina, testifies: "To no institution do I owe so much for what little I have accomplished in the ministry as to the Southern Baptist Theological Seminary. I had to leave a wife and two children at home to spend one year at the School of the Prophets. As great as was the sacrifice, I have never regretted it; for what that one year at the Seminary was worth to me I shall never be able to tell. Seminary training so far from destroying or impairing individuality or originality, prepares one the better to call into play all his powers of original thought and research. Indeed, I was surprised, at first, at the insistence upon the right and duty of individual interpretation. And somehow, I can't exactly tell why, I came away from the Seminary feeling no further doubt about the statement that 'the word of the Lord abideth forever.'"

Such testimonies might be multiplied indefinitely.

"One thing," says Dr. Mullins, "the Seminary cannot do. It cannot change the mental fibre which nature has bestowed upon a man. But it can greatly improve the man's ability to use the mind he has. It can enlarge his conceptions of truth and put him in the way of accomplishing vastly more than he could have accomplished without the Seminary's aid."

It was a pedagogic axiom of John Ruskin that poor cerebral soil should have comparatively small attention, for it has its limitations and not much can be expected of it at best; but that for good soil every endeavor should be made because of its comparatively limitless powers of production. But who can tell before the testing time which is "poor" and which "rich" cerebral soil? Year after year we find young men who are "poor in this world's goods" and who have been denied early educational advantages giving unmistakable evidence of the possession of "cerebral soil" rich in "powers of production." Occasionally, beneath an unattractive exterior, we discover a veritable diamond in the rough, needing only the grinding to

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reveal it. But does not such grinding as the Seminary gives spoil such jewels? No! A true gem always takes the grinding. "Only paste goes to powder." Give such young men an adequate opportunity, a suitable course of study, and they will in ninety-nine cases out of a hundred repay the world a hundred fold.

Year by year, too, we find that not a few men who have entered the pastorate, for one reason or another, without adequate preparation, are waking up to a sense of their need, and coming to the Seminary to take at least "the pastor's course." The brethren whose testimonies I have given above are representatives of this class. Some of the best and most telling work done at our Seminary of late years, has been done by such mature, serious-minded, consecrated men.

My brother, whether you are of this class or that, fresh from college or in middle life, if you have not the self-satisfaction of being a self-sufficient genius, if you feel your need for more complete equipment, for more "chipping" and "grinding," make up your mind with quick decision, and come to spend at least one session at the Seminary. Perhaps it may prove to be to you both "arsenal" and "grindstone" in one.

GEO. B. EAGER.

Norton Hall, Louisville, Ky.

Big Springs.

This church is near Water Valley. Had with me from Tuesday till close of meeting following Sunday, Bro. A. T. Camp. Interest grew up to close of meeting. Results were 7 by baptism.

Prof. B. G. Lowrey is to be with this people 4th Sunday and Saturday before, and preach some lectures.

Bro. L. P. Leavell will be with me there first Sunday and Saturday before in September.

W. I. HARGIS.

Rock Bluff and County Line.

These are strong country churches on Strong river, the former in Smith county, and the latter in Rankin county, near the Simpson county line. Bro. L. S. Terry is their pastor, and has been for many years. These churches are near where he and his noble wife were reared and have always lived. This speaks well for both churches and pastor.

These churches have developed wonderfully in the last few years. So when I arrived on the morning of the 5th Sunday in July, I found a great crowd of great people with a great pastor, and I need not say that it was easy for me to preach. The Lord blessed us and gave us five for baptism. We closed Thursday.

After a day's rest in the hospitable home of the pastor, we began, at County Line. Here we had another great meeting. God was with us and manifested his power in the salvation of souls. On Thursday eleven were buried with Christ by baptism.

It is easy for us to have a great meeting when we have a great pastor and a great people to begin with. My heart is filled with joy to see so many accounts of good meetings as I read each issue of The Baptist Record. Surely the Lord is blessing Mississippi with revivals this year, and I don't see how any Baptist can get along without The Record of them.

C. E. BASS.

Carley, Miss., Aug. 23, 1906.

No matter how good your lamp, a MACBETH chimney makes it better.

They are made to fit, and do not break from heat.

My lamp-chimneys offer the only practical remedy for all lamp-ills—good glass properly made. That's why they make good lamps better.

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Chronicles.

L. A. D.

I will skip a large number of chapters in this communication and come down to present things. It has been my good fortune to attend the Encampment meeting of the Mississippi B. Y. P. U., recently held at Blue Mountain. Prof. B. G. Lowrey is entitled to great credit for the perfection of his arrangements therefor, including the Bible and Evangelistic Conference, planned by Bro. T. T. Martin. The whole movement was a grand success. Blue Mountain is an ideal place for such a meeting; and it was determined to adopt it for the Annual Encampment permanently. Many improvements are proposed; beside the large and elegant church edifice in course of construction, a lake, with drives, etc., out to mountain walks.

The absence of many pastors was noted; but it was known that they were engaged in protracted meetings generally. Brother Simmons, of Columbia; Dickens, of Crystal Springs, and the irrepressible Solomon, of McComb City, were present from the southern part of the State. The latter brought a large delegation. Newton and Lauderdale counties were represented, and possibly a few others from the central counties. Nearly a thousand attendants were enrolled, not including the home people.

Among the leading B. Y. P. U. celebrities who gave able lectures were Messrs. Gravit, Dew, Kendall, Hurst, Webb, Winborn, and Miss Bushnell; besides our Bro. Spilman, Landrum, Riley, Rowe and others. In the Bible department, especially, we had Drs. A. C. Dixon, B. H. Carroll, T. T. Eaton, Geo. B. Eager, besides our Martin Ball and W. T. Lowrey. The latter gave the closing address, pronounced to be one of the ablest delivered in America. The theme of all was "Evangelism"; the keynote "Soul Winning". All of the discussions were in a Christian spirit and the utmost harmony prevailed.

Altogether it was one of the best, if not the best meeting I ever attended. Its influence for good will be far reaching, and its results the awakening of our churches to service and duty; while an impetus will be given to the formation of other B. Y. P. U's. Everything tended to emphasize the preaching of "the word", and to the individuality of gospel work. A return to strict doctrine was urged—"the truth in love."

SUNDAY SCHOOL LESSON. Sept. 2.

Bartimeus and Zaccheus.

Luke 18:35-19:10.

Matthew 23:13. "The son of man is come to seek and to save that which was lost." Luke 19:10.

Jesus was on his way to the Passover in Jerusalem, the greatest feast of Israel. He had just told his disciples that he was on his way to Jerusalem (Mark 10:32). He was walking in the shadow of the cross. The disciples did not understand his eagerness to enter its shadow and endure its suffering. "Jesus went before them; and they were amazed; and as they followed, they were afraid." One of them said (Mark 10:32). Whether hanging to the cross, or dying upon it, he was ready to bestow blessings on those who sought him, or upon those in whom he saw the faintest desire to receive them. We have two instances in our lesson along the way of his last journey to Jerusalem.

1. Bartimeus—Triumph over obstacles in seeking Jesus. Luke 18:35-42.

Somewhere in the neighborhood of Jericho, a town about 6 miles from the Jordan on the way to Jerusalem about 15 miles further on, Jesus came upon two blind men sitting by the roadside begging, being unable by their labor to support themselves. Matthew speaks of two men, while Mark and Luke mention one, and Mark gives his name, Bartimeus. How reconcile the two accounts? Matthew who says there were two includes the one, and Mark and Luke who mention one upon Bartimeus do not deny that there were two. But Luke says the cure was effected "as he drew nigh to Jericho." What Matthew and Mark say "as he came out." There was an old city and a new, and probably there were two miracles, as he drew nigh to one and as he "came out" of the other.

Learning that Jesus of Nazareth was passing by, what was Bartimeus' cry unto him? (v. 38). What did he mean by the title he applied unto him? (Find answer in Mat. 20:30,31 and 23:42). Why did the people bid him hush his cry? (v. 39). They did not think the Son of David should be disturbed by a blind beggar. What moved Bartimeus to ask no answer save from Jesus? (v. 39). What sense of need, and faith that Jesus could restore his sight? Do not these motives justify and sustain the cry for spiritual sight? What other lesson may we learn? To act independently of the crowd in matters affecting our highest interests.

Jesus always recognized those seeking him. Why did he command the blind man to be hush unto him? Because he could not thread his way through such a throng and because Jesus desired others to be helped. Why did Jesus ask him what he desired? (v. 41). The question was a promise, and fixed the attention of the people, who might think that he would ask alms. What did Jesus say to the man in response to his request? (v. 42). In what sense was Bartimeus saved? (18:43). What made him whole? (v. 42). What evidence that this cure was the beginning of his spiritual salvation? (v. 43).

Will Jesus receive every one who comes to him? (John 6:37). Why? (Recite in answer John 6:38,40). Is it Jesus' way to give more than those who believe in him ask? (Mat. 10:28). What is darkness a metaphor? (84). What other lesson here? (1) We should be prompt in seizing opportuni-

ties of salvation? (Mark 10:50). (2) And when Jesus gives it we should follow him. (Luke 18:43).

2. Zaccheus—Jesus seeking and recovering the lost—19:1-10.

Fix thought on three things—

The lost man. Who was he? (v. 2). He was tax-collector, or commissioner of customs, at Jericho, and had become rich. Why was he lost? (1) Because of his conduct in office (v. 8). (2) Because he was bewildered by his unrighteous gain, and had become satisfied with his low morality. He was careless, insensible, hard, godless, lost. (3) Because of his reputation. He was regarded as an exceptional and hopeless sinner by his people, a traitor and outcast. What did this lost man desire? (v. 3). What did he do to realize it? (v. 4). Was his motive merely curiosity? Certainly not, else Jesus would not have gone to his house self-invited. Jesus knew him better than he knew himself.

The seeking Savior. What did Jesus say to Zaccheus? (v. 5). What was the man's response? (v. 6). What change did the people make against Jesus? (v. 7). What did Zaccheus say to him who had won his love? (v. 8). What did Jesus say to him? (v. 9). Now, how did Jesus find and save this lost man? How did he carry salvation to his house? Jesus had not yet died for sinners. How did he recover Zaccheus? (1) By his sincere sympathy and ardent love as "the Son of Man," as the son of mankind, the brother of the race, he would seek those outside of national Israel, even among those who had been cast out and cursed. That he was a man and lost was enough for Jesus. (2) By his helpfulness. He sought the lost one, desired and expected, to find him. This thrilled and moved the lost one, and inspired him with hope. He did not seek merely to fulfill his mission, but he was intent on finding. (3) By his holiness he drew men away from sin unto himself. He was the mighty Son of God and the Holy Son of Man. He did good. Oh, Jesus was good! Zaccheus had never seen such an one, had never been under the charm and power of such an influence. He yielded and was drawn and saved.

He recovered man. Jesus sought, found and saved the lost man. He carried salvation to Zaccheus. What was it, and how did it work in him? From what did Jesus save Zaccheus? (v. 8). What then was salvation to him? It was a new life, showing itself in a living and acting according to the spirit and precepts of Him who brought salvation unto him. Jesus did not promise him salvation when he died, but saved him while he was living. What is the evidence of Zaccheus' recovery? (1) The solemn purpose of a new life (v. 8). That is, I will be kind and generous, giving half of my goods to the poor. (2) The solemn promise to be just and make restitution to the extent of his ability (v. 8). That is, the riches which I have accumulated in unrighteousness shall be restored to those whom I have defrauded. (3) Jesus said that salvation came to him because he was a Son of Abraham (v. 9). That is, a true child of Abraham by faith. Did not Jesus regard generosity to the poor and just dealing in business as evidence of salvation? (vs. 8-10).

You wish to be saved—when and from what? Only from punishment, and in heaven when you die? (Dear teacher, press that question home). Will the faith that is not leading one away from sin while he lives on earth lead him into heaven when he dies? What is the significance of the seeking Savior's name? Mat. 1:21).

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Charter of Incorporation of the Clinton Laundry and Ice Manufacturing Co.

1. Be it remembered that J. W. Provine, John James, W. T. Bowrey, P. S. Stovali, A. G. Graham, W. W. Cupit and M. Latimer and their associates, successors and assigns are hereby declared to be and constitute a body politic and corporate under the name of the Clinton Laundry & Ice Manufacturing Co., to exist and have succession for fifty (50) years, and to have its domicile at Clinton, in the State of Mississippi, County of Hinds.

2. The object and purposes of said corporation is to purchase, construct, maintain and operate a steam laundry, and to purchase, install, maintain and operate a plant for the manufacture of ice, and for the purpose of carrying out either or both of the above named purposes, the said corporation shall have the power to buy, sell, own, control, manage and operate all such property, either real or personal, and all material or appurtenances, fixtures and equipment necessary, useful or convenient to the complete carrying out of the purposes herein mentioned or incident thereto; and for the further purpose of exercising and using all of the power, right and privileges conferred upon the corporation as is provided by Chapter 25 of the Annotated Code of Mississippi of 1892, and all subsequent acts thereto.

3. The Capital Stock of said Corporation shall be \$3,000.00, with the right to increase same to \$10,000.00, divided into shares of \$25.00 each, and the corporation may begin business when 20 per cent. of the Capital stock has been paid in.

4. Said corporation shall be managed by a Board of Directors elected by the incorporators at the first meeting. Said Board of Directors shall have full and complete management of said corporation, and shall have the right to pass all necessary by-laws, to determine the number of officers and the duties of same, the manner of electing such officers, and shall fix their compensation.

5. A meeting of the stockholders for the purpose of organizing under and accepting this charter, may be held at the place and at the time, upon the call of one or more of the above incorporators, after giving one day's notice of the time and place of said meeting, in such manner as they may determine.

A Good Meeting at Doddsville.

The scribe was invited, by the people, to conduct a series of services at this place, which began Aug. 13 and closed Aug. 20. Received six for baptism; one other will join the Methodists. Several others made a confession of faith in Christ, but did not prove it by answering to same in following our Lord in baptism. All Christians were moved in spirit, and the closing brought with it a Pentecostal wave. I wish that space would permit comment on this gracious meeting.

The Baptists have never had preaching here before, therefore have no organization. The Ruleville Baptist church sent a quorum here to receive the applicants. There are ten Baptists here now, and some others of this persuasion. I close by giving to God all the glory and power through Jesus Christ our Lord.

J. G. MURPHY.

Ebenezer.

We have just closed one of the best meetings that has been held in this church for

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years. We felt the presence of the Holy Spirit from the start, and the church was much revived, Christians built up in the faith, and it was our privilege to "bury with Christ in baptism" four very promising young people, and have one waiting. Bro. W. M. Bostick assisted in the meeting. He preached the old-time gospel, and in every sermon the plan of salvation was made so simple that even a child could understand it. Our visible results were five for baptism and three by letter, with many others manifesting an interest in their soul's salvation.

To the Lord is due the praise.

Your brother in Christ,

L. J. THOMPSON.

The World Work.

By R. J. Willingham, Cor. Sec.

In the 20th Psalm the sweet singer says, "We will rejoice in thy salvation and in the name of our God we will set up our banners." On every Christian's banner should be inscribed, "The World for Christ". He wants no less. He has sent us to nothing less. The devil would have us satisfied to live for self while others die in sin and woe. Christ would have us reach out for "every creature" "in all the world".

OUR ENLARGEMENT.

Southern Baptists have made some increase in their gifts for the work in the past few years. We have gone up from \$120,000 to over \$324,000. We have 500 workers in foreign lands to where we had 170. God has blessed us, giving 2,445 baptisms last year. But how small is all this compared to the vast destitution and to our resources.

NEW STANDARDS.

We will have to raise new standards of giving for the perishing millions if we carry out the command of our Lord. When we spend hundreds of dollars on ourselves and give a few dimes or even cents for men dying, we are not in earnest. Who can say we ought not to give as much for foreign missions as we give for benevolence in this country, yet we give only about one-thirtieth as much. Why should we make this selfish division, when there are proportionately three hundred preachers in our country to one for the same number of people in heathen lands. We want many of our churches to consider giving this year at least as much for foreign missions as they give for their pastor's salary. As we look over the 20,777 churches in our Convention, we do not know of but six which give that much the past year. If there are others, we do not know of them. And we hereby ask that the pastor of any church which is contributing that much will notify us. There are hundreds which could and should do this much. There are a number of churches and individuals that give \$100 annually, enough to pay the salary of a native preacher in China—some that gave \$600, the salary of a missionary, and several churches which give \$1,000, enough to pay all the expenses of our foreign work for one day. Now let us have a number of churches which give for this work as much as they pay their pastor.

YOUR STATE.

Out of our 197 foreign missionaries, Mis-

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issippi has sent 16. Of these 9 are preachers. She has at home 651 preachers and 113,801 members. Does not God want a larger proportion where the destitution is so great? From May 1 to Aug. 15 our receipts for this year were \$1,468.17 from Mississippi. This was an increase on last year for the same time. During the summer our receipts are always less than the expenditures, so that the debt of May has been greatly increased, but we look now for better receipts during the fall and winter.

LEGACIES AND ANNUITIES.

Many of our people are accumulating fortunes. What will they do with them? They cannot carry these with them to heaven; often it is unsafe and unwise to leave all to their children. Why not remember those for whom Christ died on the cross? Some mission boards receive a large part of their income from legacies. We are not getting very much in this way, but some gifts received have helped very much.

Then again the Board has an arrangement to receive funds from persons while still living and we allow annuities on these as long as the donors live. In this way a person is relieved of repairs, insurance, etc., and gets a fixed sum guaranteed every six months, or annually, as is preferred. In these cases there is no lawsuit and squabbling after death for the gift is already before death in the hands of the Board.

LARGE GIFTS.

We need right now some large cash gifts. Last year one came in for \$5,000, another for \$10,000. Let us look to God and ask Him to put it into the hearts of some to help forward liberally His work which needs aid right now.

NEW MISSIONARIES.

We are sending out a few new missionaries, but not all who are applying. We would be glad to send others. The missionaries on the fields are pleading for them, but we have not the funds with which to send them.

OUR ASSOCIATIONS.

The time is at hand when the District Associations are being held. We hope that in all of these, brethren will take a world-view, and hear both God's call, "Go ye", and the cry of those in darkness, "Come over and help us". May this work be put earnestly on the hearts of the people.

INFORMATION.

The Board is prepared to furnish mission tracts, collection envelopes and sample Journals, free, to all who wish them. The beautiful missionary map of the world will be delivered at any postoffice for only \$3.

We also carry a goodly supply of mission books, which can be gotten by return mail. Information begets interest. A person ignorant of a cause cannot be deeply interested in it. Let us get and give the information.

OUR MISSIONARIES.

God is blessing our workers at the front. From the different fields come reports of progress and advancement. The very prosperity of the work calls for greater outlay. The calls come for more workers to enter the open doors, for more church houses,

more schools, more printing of Bibles and tracts, more hospitals. The fields are white, the laborers few.

OUR GOD HEARS PRAYER.

Our God is looking at us; He has given us the work; He has blessed us in it; He wants more done; He knows what we have, and what we need. Let us go to him in earnest prayer and ask Him to bless our missionaries, our native converts, all the work. Let us ask him to open our eyes, our hearts, our hands. Under God we ought greatly to increase the work. Let each pastor, each individual member of each church, say, "Lord, I will do better—yea, my best".
Richmond, Va., Aug. 20, 1906.

Calvary and Providence.

The Baptist Record: Evangelist T. T. Martin was with me in meetings at Calvary 2nd Sunday in July, and at Providence 5th Sunday in July. He did the preaching in his own clear and forceful way. There were thirty received for baptism in the two meetings. At Providence we held the meeting in the new house. A number of visitors have told us it is the best country church they have seen. They recalled the same pastor for a continuance of half time and raised the salary to \$550.00. Bro. Martin has great appreciation of the country churches; expects to spend his summers with country churches, if the Lord opens the way. And I hope that much of his time may be secured for South Mississippi.

I have preached in five protracted meetings, namely: Brooksville, New Augusta, Hebron, Carson, Union Hall. We had many blessings, among them fifty-eight additions to the churches.

Yours in His work,

J. P. WILLIAMS.

P. S.—At New Augusta Bro. D. C. Rawles is the missionary pastor, and it was highly gratifying to see him so in favor with the people and handling the work so nicely.

J. P. W.

Swallowed a Farm.

While the following is not original with me, it is every word true, and I am giving it to the readers of the Baptist Record in the spirit of original thought:

"My homeless friend, with the cromatic nose, while you are stirring up sugar in a ten-cent glass of gin, let me give you a fact to wash it down with. You say you have longed for years for the free, independent life of the farmer, but could never get money enough together to buy the farm.

"But this is just where you are mistaken. For several years you have been drinking a good improved farm at the rate of 100 square feet at a gulp.

"If you doubt this statement just figure it out for yourself. An acre of land contains 43,560 square feet. Estimating, for convenience, the land to be worth \$43.56 per acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet, ten cents for 100 square feet. Now pour down that fiery dose, and imagine you are swallowing a strawberry patch; call in five of your friends, and have them help you gulp down a 500-foot garden; get on a prolonged spree some day, and see how long a time it will take you to swallow a pasture big enough to feed a cow; put down that glass of gin, there's dirt in it—100 square feet of gold rich dirt, worth \$43.56 per acre."

W. H. PATTON.

The Magnitude of the Preacher's Work.

By President E. Y. Mullins, D.D., LL.D.

The magnitude of the work of the preacher is so great that it is impossible to state in an hour's article, or for that matter to state in any number of articles. It involves communicating life to the dead, though of course not in the preacher's own strength, but through the spirit of God. It involves overcoming the world, the flesh, and the devil. It carries with it the greatest triumph which the human spirit can make in any realm of effort. It means the overcoming of the total resistance of a world of sinners and trespasses and sin by means of faith. This is a general statement of the magnitude of the preacher's work. A few particulars may help to make it clear.

The task of the preacher requires first that he master himself. No necessity is so imperative as this. He must get himself well in hand mentally, spiritually and physically. He must be able to use his mental powers to the best advantage, and to this end he should have a healthy body, and he should maintain steadfastly the spiritual life.

In the second place, he must master the Bible and its doctrines. He cannot go forth to preach with vague or indefinite notions of the Gospel. There must be in his own heart a life and experience an experimental knowledge of the truths of revelation, and then there must be a clear grasp of those truths and the power to state them with vigor. It is impossible for any preacher with a negative or vague Gospel to succeed.

In the third place, the preacher must master the methods and principles of the preacher's work in order to the highest success. It is necessary that he should make of his church, as has often been said, not merely a field to cultivate, but a force which will exert an influence on the world. He should therefore learn to organize his church, and master the best methods of producing church efficiency. This within itself is the most important part of the preacher's task.

In the fourth place, it is necessary that he should have a knowledge of men and how to deal with them. The art of soul-winning is itself a great art. The redeemed heart and the consecrated intellect will both be taken to their utmost capacity in the task of winning souls. Judgment, tact, patience, delicate appreciation of the motives and points of view of the inquirer, sympathy, forbearance, the ability to guide and direct, skill in fitting a situation, and other qualities which might be named enter into this great and matchless achievement of the preacher. How great is his duty as he addresses himself to this mighty task!

In the fifth place, it is the task of the preacher so far as in him lies, to give the Gospel to the whole world. The Apostle Paul said concerning himself that he was debtor to all men, and that as much as in him lay he must preach the Gospel to all men, and this is true of every preacher, whether he goes to the foreign field or the home field as a missionary, or whether he remains as pastor of some church. The duty is the same. He must train the church in giving. He must walk in it the spirit of evangelism, the aggressive spirit, the spirit of conquest in his congregation. He must never be content until he has a missionary church, for he will never have a prosperous church until he has a missionary church. This missionary task does not consist, as has so

often been said, of bringing the world to Christ. This were more than we can undertake or hope to accomplish in our day. The task is rather to carry Christ to the world, and this any of us can do within the limits of our own powers. Therefore whether we go in person, or whether we go through others who have been called to this work through our influence and the inward voice of the Spirit of God, or whether through gifts of money, the duty remains one and the same. How great and important is this task of the preacher!

6. In order to accomplish the above, one of the most important tasks of the preacher is that he learn to co-operate to the best advantage with his brethren in the organized work of his denomination. Baptists today need nothing more than to learn afresh the spirit of co-operation and unity in their general efforts. As a people we have long put accent on individualism, and the Baptists stand for individualism as a great truth of the Bible—the responsibility of the individual soul to God alone. But we need along with our sense of individual responsibility also a sense of our obligation to unite and combine with our brethren in furthering the great enterprises of the Kingdom of God. When Baptists learn to unite, to co-operate and bring all their general agencies to the highest degree of efficiency, then the world will witness the greatest spiritual power which it has ever known.

The above are a few aspects of the great work of the preacher of the Gospel. Of course there are other ways in which the magnitude of the preacher's work might be stated. It is not necessary to develop them further at this time. I think the points mentioned will be sufficient to indicate in a general way what that task is. It follows from the above that the preacher must be a man of strong faith, a man of culture, and a man of intense devotion and consecration. He owes it to himself, to his Lord and to the world that he fit himself for the highest efficiency in all the above respects. The preacher who does that will find success awaiting him, and the richest blessing of God will rest upon his labors.

College Tidings.

Warm weather and dry times. Most of the churches and pastors are saying "wait until fall." In fact, most of them are saying "wait until November." Of course, I know that this dry hot summer weather is a bad time for a collection.

Last Sunday I failed to secure an appointment for the college collection and so I ran over to Meridian and supplied for Dr. Venable, who by the kindness of one of his noble members is spending a month in the mountains of North Carolina. I had a very cordial reception, though many of the people are away from home. I failed also to find a place for Bro. Derrick and so he ran over and supplied for Br. Miley at Newton. The Associations are opening now and we will be kept busy with them for a while.

The 3rd Sunday I failed to secure an appointment. Bro. Derrick ran down to Purvis and secured subscriptions for something over \$200.

The 2nd Sunday I was back among my own beloved friends at New Albany, where I was once pastor. They had just raised \$600 to pay the salary of a foreign missionary, but they went down for \$1,180 on the college buildings. I used to know every man, woman and child in New Albany, but she has grown to be a city now

and there are many strangers. New Albany is one of the very best towns in Mississippi, having now about 4,000 inhabitants with all sorts of enterprises. Their new hotel would do credit to the city of Jackson. Bro. R. R. Osborne is the pastor and one of the deacons, knowing well that I used to preach there, told me that New Albany had never had a preacher who could beat Osborne preaching!

The 1st Sunday in August I ran from the B. Y. P. U. encampment over to Senatobia. Bro. Sherman, the pastor, is a new man in Mississippi, but we may well rejoice at his coming, for he is a most valuable addition to our ranks. I received subscriptions from there for \$570, \$125 of it being from Hickory Grove church, in the country, and the balance from Senatobia. The \$125 from the country was given by one of my former students from Blue Mountain. That's the way they do it. God bless them!

My Mississippi College boys, though, are worthy to be their brothers. Here is a letter from Bro. T. F. McCrea, the first honor graduate of my first class at Clinton. He is far away in China, but he gives 1-10 of his salary as a missionary to the cause of Christ and he writes that he will gladly pay \$20 a year to this great movement. And here is a \$25 money order from Darkest Africa. It comes from my old school-mate, W. T. Lumley, who for many years has been holding up the banner in that dark land. And here is a letter from Dr. O. M. Johnston, who is now a professor in Stanford University in California. He sends his subscription for \$50 and tells how gladly he would make it larger but for the fact that he must help build the many churches that were destroyed by the earthquake in that stricken State where his lot is cast. Every few days the mail brings a liberal subscription from some former student of the college who does not have to be seen, but writes by mail to take his stand among the helpers of the great cause. Let the brethren keep us busy throughout the fall months. If any pastor wants Bro. Derrick or myself to visit his church let him fix a date and write us as early as possible.

Yours for success,

W. T. LOWREY.

Letter from California.

August 21, 1906.

Dear Bro. Lowrey:

I enclose a pledge of \$50 to the building movement. I wish I could make it much larger, but you will understand that the recent disaster in California has laid very heavy burdens upon the Baptists of the Pacific coast. I feel that I ought to give every dollar that I can spare toward the rebuilding of the many Baptist churches destroyed by the earthquake. The denomination has asked for \$200,000 to rebuild these churches, but I understand that only about \$27,000 has been collected so far. Our own church was considerably damaged by the earthquake and we have not yet been able to repair it. We are also endeavoring to endow our Baptist seminary and Baptist college in California and there are only about 18,000 Baptists in the entire State. As soon as things become easier here I shall hope to give more to Mississippi College. I love the college dearly and rejoice in the marvellous progress that it is making under your wise administration. Thank you for the catalogue received some time ago. It is a

pleasure to look over it and to note the changes that have been made. It is possible that I may go to Europe again next spring, and, if I do, I may be able to spend a day in Clinton. It is needless to say that I would greatly enjoy a visit there among my many friends.

Our great university is making remarkable progress in every way. I feel that my field of usefulness is becoming larger and larger. My work not only consists of teaching, but I do considerable lecturing in the State and also write a great deal for publication. I have three studies that are soon to be published in Europe.

With best wishes for the success of your great work,

I am yours cordially,

OLIVER M. JOHNSTON,
Stanford University, California.

An Aztec City and Convention.

In point of inhabitants, Puebla is the third city of Mexico, it having 92,000. Its historical character attracts to it annually hundreds, perhaps thousands, of visitors. In and around the city have been fought some of Mexico's bloodiest battles. The city is hedged in on different sides by low mountains crowned with old forts, whose crumbling walls are mute yet eloquent witnesses of many a death struggle between mighty armies. Standing on top of one of these forts and looking westward one can see the two snow-capped volcanoes some 40 miles away, while on the east is plainly visible that of Orizaba, the highest mountain in Mexico. At Cholula, six miles away, yet in plain view, is the enormous pyramid of Cholula crowned with a Catholic church. Within the suburbs of the city are the boiling sulphur springs and the famous medical baths.

But I wish to speak especially of the National Sunday School and Young People's Convention held in Puebla July 11 to 15. There were present 523 delegates and visitors, representing all the States of the republic except three and the three territories. One visitor was present from Texas, two from New Mexico, one from England and one from Spain. A most excellent program had been arranged and published weeks in advance, and as a result the sermons, speeches, essays, object-lessons, black-board exercises and Sunday school conferences were of such a high grade as to characterize this Convention as one of the best we have ever held. Among the important subjects discussed were, Temperance, Medical Missions, Education, Religious Literature, Religious Revivals, and the different phases of the Sunday school work. Since last October Rev. E. M. Sein, a native Mexican and Quaker preacher, has served us most acceptably as General Secretary, his salary having been paid by the International Sunday School Association of North America. Brother Sein is scholarly, pious, popular and enthusiastic in his great work. During these last months he has made long tours about the country, visiting important centers, holding Institutes and attending local Conventions, in the interest of the Sunday school work. He accentuates the importance of increasing the attendance and improving the literature and the methods of preparing and teaching the lesson, the teacher never to lose sight of the one great end—the conversion of every member of the class. Mr. Sein is a live, wide-awake man, and is beginning to make us feel like we are entering upon a new era in Sunday school work in Mexico.

In the republic there are 68 Normal classes, held during the week for the benefit of teachers; 434 Sunday schools, 1,266 of

ficers and teachers, 13,797 students; making a grand total of 15,063 persons connected with evangelical Sunday schools in Mexico. There are 12 schools in English for the benefit of American families; two Chinese schools—one in Monterey with 14 students, and one in Mexico City with 17.

Three distinguished visitors at the Convention are worthy of mention: Mrs. H. P. Hamilton, Captain Carey Brenton and Prince Joseph Enlalie Perezvelazco. They were conducted, one after another, to the platform and received honorable recognition by the Convention, the delegates rising to their feet. Rev. Mr. Hamilton, for 26 years agent of the American Bible Society in Mexico, died last August. Since that time his widow has held the same position, giving general satisfaction. Captain Brenton is an English sailor, having served in the British navy 30 years and in the Mexican navy five years. Quitting the seas, he labored two years as colporteur in Spain, and has now come to Mexico to spend the remainder of his life selling Bibles, distributing tracts and preaching the blessed gospel in this needy field. His marked piety, humility and great earnestness make his preaching strikingly effective. Mr. Perezvelazco is an Aztec Prince, 75 years old, and a devout Christian. His father reigned over the Zapoteca tribe in Southern Mexico. Prince Joseph is proud of his blood, and refused to answer an official summons sent to him by Maximilian 40 years ago, offering him a high position in the new government.

The spirit of harmony and fraternity reigned from the opening session to the close of our Convention and some of the most delightful and profitable seasons were the sun-rise devotional meetings. At the close of one of these about 150 people covenanted together to pray daily to the end of their lives, or until the blessing shall come, resulting in a widespread religious revival throughout Mexico.

The next meeting of the Convention is to be held in July of next year in the city of Guanajuato, which is near the geographical center of the republic.

JAMES GARVIN CHASTAIN,
Capuchinas St. No. 9, Guadalajara, Mexico.

Two Incidents.

Dear Bro. Bailey:—While at Blue Mountain attending the splendid meetings of the B. Y. P. U. Encampment and the Bible Evangelistic Conference, two incidents occurred to me which were very accurate prophecies of two noble lives, which I want to give to you and the readers of the Record.

During the civil war, General Lowrey's family and part of our family moved to two places about three miles south of Blue Mountain to get away from the depredations of

the armies and to try to make something to live on. One winter I stayed with Mrs. Lowrey, as a kind of protector, though only 15 years old, and to get up wood and make fires. There was not much for boys and girls and children to read in those days. Miss Modena (Mrs. Berry), true to her nature, would have everybody at work at something. She proposed that I learn how to knit socks, as we sat by the fire during the long evenings. She learned me how to knit. And she has been putting people to work ever since. More girls have been started to work in a noble career by Mrs. Berry than any other woman in our State. And what a blessing she has been. And is just now in the midst of her greatest usefulness. It was a pleasure and instructive to watch her during the great meetings at Blue Mountain, directing, helping and always making it pleasant for others. Much of the success, prosperity and beauty of the school is due to her wisdom and untiring energy. May God spare her long to make the world better and brighter.

The other incident, during the same winter that I stayed with Mrs. Lowrey: One day Mrs. Lowrey let Will (W. T.) go with me a squirrel hunting. Though he was quite a small boy, he said he would carry the squirrels. We found a large fox squirrel and I shot it. Will, true to the man in him, was not going to be outdone. He was afraid of the squirrel, and would take it by the end of the tail and hold it at arm's length from him. I tried to get him to take it by the foot, or let me fix a stick in its foot, but no, he would carry it by the tail. And with pride and triumph he carried and placed it on his mother's doorstep. And he has been doing hard things ever since. This was a prophecy of what was to follow in his life, which is being so abundantly blessed to the glory of God and the good of so many young men and women in our State. He wants people to carry the squirrel, but he is fixing the stick in the foot so they can carry it with greater ease and comfort.

Brethren, let us all help those who are our leaders in the Lord's work, that we may all become fellow helpers in the Master's work.

We enjoyed to the full the meetings at Blue Mountain. If we were to be in this country another year, I would certainly make my arrangements to attend next year. And I would urge our people all over the State to make plans now to attend. It will do you good.

The one criticism I would make on the recent meetings, is, that there was too much each day for most of us to take in and digest. The speakers and teachers were at their best.

Yours fraternally,

E. Z. SIMMONS.

Kossuth, Miss.

We note in one of our exchanges that the negro Baptists in their national convention have recently decided to establish a theological seminary for negro preachers.

Mr. Rockefeller is reported to have given \$300,000 for a Y. M. C. A. building at Norfolk, Va., navy yard.—The Baptist Argus.

We are willing to love our neighbors—if we can choose our neighbors. But that is just where God tests us. He gives us neighbors whom we naturally would not choose, in order to teach us to act upon the real neighbor rule of helping the man next us, whoever he is. Until we do this our neighborliness is but a sham, not the Christian kind.—Dr. J. R. Miller.

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If length of service
is an important consideration
this stylish, easy fitting shoe
is unexcelled. Various Lea-
thers and Patterns 2.50-3.50

WOMAN'S WORK.

MAX TULLY, Editor.

P. O. Clinton, Miss.

Direct all communications for this department to Clinton, Miss.]

Women's Central Committee:

Mrs. W. Spencer, President,
Meridian, Mrs. W. R. Woods,
Secretary, Meridian.

Better Than We Pray.

Better than we can ask, O God,
Thou wilt, in love bestow,
Withholding off some cherished
good.

Leading the way we go;
But loving us surround us still,
And wisdom all thy chastenings
fill.

Better than we can ask, dear
Lord,
As thou art off we cry
For gazing joys that hurt and
sorrow.

No doubt they satisfy;
But love divine withhold the
prize,
And loving pitying denies.

Better than we can ask, O God,
Thou mayest calmly rest,
As trustfully when skies are
dear.

As thou art off we cry
For gazing joys that hurt and
sorrow.

Not mine, O Father, but thy
will.

MAHERIA M. ELLIOTT,
In Christian Register.

The New Names.

When Japanese embraces
Christianity he does it as thought-
fully and thoroughly as he does
everything else.

He brings to an imaginative
penetration which is not always
found in other nations. Mission-
aries have many pretty stories to
tell of this race, courteous and
wise people.

One of the prettiest is told by
Bishop Brent, of the Protestant
Episcopal church, in the Philip-
pines. When Bishop Brent was
visiting in Japan he was asked by
one of the Japanese whose guest
he was to go to a baptism of
Japanese converts, and, of
course, gladly did so. There were
three people who desired to be
baptized.

The first to come forward was
an old, old man.

"What is the name?" asked
the Bishop. And the old man an-
swered, "St. Paul," and then
smiled and added, "For mine
eyes have seen thy salvation."

The second was young and
strong. Then many like him
fighting, Goda in Manchuria.

"The name," said the Bishop.
"Cornelius," the young man an-
swered. And the Bishop, looking
on him in his youth and enthusi-
asm, understood why he had
chosen the name of the Centurion,
that "just man" whom St. Pe-

ter baptized in Caesarea, so long
ago.

Of a truth, God is no respecter
of persons, but in every nation,
he that feareth him and worketh
righteousness is accepted of him.

The third to come to the front
was a child, a little lad ten years
old, clinging to his father's hand.

"The name of the child," said
the Bishop. And the father an-
swered, "His name is Isaac. I
give him to the Lord." And the
Bishop marvelled at the wisdom,
and simplicity, and reverent un-
derstanding of this people.—Ex-
change.

Do What You Can.

Do what you can, be that ever
so little, and that is all that God
requires of us.

You may only be able to fill
your place in God's house, and
give a patient attention to his
word. Do this, and your pastor
will look with regret toward your
place, should sickness or other cir-
cumstances prevent your coming.

The leader of the missionary
society will ask anxiously, "Is
Mrs. B. sick? She does not come
to our meetings, and I miss her
sweet face."

Our Lord said of the woman
who brought the alabaster box of
ointment, "She hath done what
she could. Whosoever this gos-
pel is preached in the whole world,
there shall this that this woman
hath done be told for a memorial
of her."

That was a costly gift, and the
need of praise was a very high
one. But he looked upon an-
other woman near, as he stood
over against the Treasury. He
marked how the rich cast in large
amounts of money, but this woman
so small an offering, that it
seemed, perhaps almost nothing.

But the Lord's verdict was,
"She hath given more than they
all," because it was her whole
living. So does he look upon the
humble service of his children
now, if it is their best.

Many years ago, in a distant
city, there lived a Christian man,
humble, ignorant, but full of love
to God and his fellowman. He
could not read a chapter from the
Bible in a manner that was edify-
ing to his listeners. His public
prayers were so full of grammatical
errors that the ear of the
learned was offended. Yet that
man possessed the "Divine Art,"
the art of doing good, almost to
perfection.

He knew the poor of the city,
and was one of the chief dis-
pensers of charity.

The inhabitants of the jail
looked eagerly for his coming, on
Sunday afternoon, that he might
conduct their prayer meeting.

When God took him, the poor and

TO DRIVE OUT MALARIA AND BUILD
UP THE SYSTEM

Take the Old Standard Grove's Tasteless
Chill Tonic. You know what you are taking.
The formula is plainly printed in every bot-
tle, showing it is simply Quinine and Iron in
tasteless form. The Quinine drives out the
malaria and the Iron builds up the system.
Sold by all dealers for 25 years. Price 50c.

the unfortunate felt themselves
bereaved.

He used the talent God gave
him.

"Be useful where thou livest, that
they may."

Both want and wish thy pleasing
presence still.

Find out men's wants and will
And meet them there. All world-
ly joys go less

To the one joy of doing kind-
nesses."

Saw it in The Baptist Flag.

W. H. Coffman, Avery, Texas, sent for
two bottles Johnson's Chill and Fever
Tonic on trial. He cured his daughter
in-law with one bottle and his grandson
with the other. Then he paid his bill.

Here was the contract: "Pay if it cures."
Sent anywhere on these terms.

Write the Johnson's Chill and Fever
Tonic Co., Savannah, Ga.



"Southern" Wood Fiber Plaster.

"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have
your wall plastered with "SOUTHERN" WOOD
FIBER PLASTER. Read what Dr. John L. John-
son of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.
I used the "SOUTHERN" WOOD FIBER
PLASTER in my residence recently built at Clin-
ton, Miss. I am delighted with it, and think the
manufacturers have rightly called it "WONDER-
FUL."

(Signed) JOHN L. JOHNSON.

For prices, address

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Jackson, Miss.

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tucky. 100 acres of beautiful lawn and woods for pleasure grounds. Elegantly
appointed building, electric light and steam heat. Highly endorsed and recom-
mended by prominent physicians, ministers and educators.
Write for terms and descriptive catalogue. Address
DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

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all kinds of good Printing at reasonable
prices. We are prepared to do any class of
work from a visiting card to a newspaper.

We have in the last few months added
about \$5,000 to our already large equip-
ment, which gives us a plant equal in qual-
ity and quantity to any Printing Office in
Mississippi. Get our prices.

Very respectfully

Harmon Publishing Co.,

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GRIP-IT

does not make you sick or
otherwise inconvenience
you; cures the worst cold

QUICK!



GRIP-IT cures ordinary
colds in 10 to 15
hours. GRIP-IT grips the
grippe. Contains neither
opiates nor narcotics. It
simply cures. Sold on
guarantee. Try it.

Don't let the Grip Devil
grasp you with GRIP-IT
at only 25 cts. a box, in
each box enough to cure
three colds. If, however,
you have neglected your
cold until catarrh has at-
tacked your throat, you need
PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can
secure a half state of cleanliness by a frequent
use of his handkerchief; but that is not the
"dropping down" into the throat finally sets in,
and the victim is absolutely helpless; for he is
often forced to swallow the same material as
that which is discharged from his nose. These of-
fensive mucous discharges are quickly relieved by
PORTER'S CA-TARRH-O.

A single box will cure all discharges, either
outward through the nose or inward into the
throat. Promptly relieves all soreness, Hay Fe-
ver, and colds in the head. Contains no opiates
or narcotics; it is simply antiseptic and curative.
Price 50c.; send stamp for not kept by your dealer
PORTER MEDICINE CO., Paris, Tenn.

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Jackson, Montgomery, Memphis, Waco
and Nashville. Position secured or money
refunded. Also teach by mail. Catalogue
will convince you that Draughon's is the
best, send for it.

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states represented last year.
Delightful climate. Health record un-
surpassed. Ideal social and moral sur-
roundings. No saloons. Terms \$200.
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Major O. C. Hulvey, Supt., Box 195

Worth \$1,000.00

"I have been greatly annoyed with a severe
attack of Eczema for a year, and after using
several remedies with no benefit, I used Tetter-
ine with perfect success. Two boxes made a
complete cure. I would not take one thousand
dollars for the benefit I've derived from its
use. I take pleasure in recommending it to
others. Salomon Cohen, President, Savannah,
Ga., Carriage Co." Get from your druggist, or
send 50c to J. T. Huphrine, Mfr. Savannah, Ga.

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The Tulane University of Louisiana,
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tire system of public educational in-
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comb College. Tulane makes leaders in
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Prompt Delivery.

Notes from Five Meetings.

By C. E. Summers.

Some four months ago business
notes to move from Texas to Mis-
sissippi. He gladly availed him-
self of the opportunity of enter-
ing the work as an evangelist
during the protracted meeting
season and has assisted the fol-
lowing churches and pastors in
revival meeting work:

1. Antioch Baptist church, Law-
rence, some fifteen miles
east of Brookhaven. Rev. L. D.
Posey, also assisted in this meet-
ing. Some eight or nine addi-
tions; and the church aroused to
a more perfect knowledge of its
duty, were the results. We left
Pastor Reeves and his people re-
joicing, and looking forward
hopeful of the continued presence
and blessings of God on their
work.

2. Mount Moriah Baptist
church, five miles south of Brook-
haven, in Lincoln county. In
some respects this was a most re-
markable meeting. We found the
church and pastor, J. A. Scar-
borough, somewhat discouraged.
Several of the leading members
had passed over the river to rest
from their labors, during the
past twelve months. One, an aged
deacon, was on his death-bed. The
meeting continued through the
entire week, and was closed on
Sunday afternoon. It resulted in
eight additions to the church;
some yet to follow. The mem-
bership of the church re-consecrated
themselves to the service of the
Master, and are looking about se-
lecting the material to fill the
places made vacant by the deaths
of Bros. Daniel Hickman, Daniel
Chandler and others. One young
man, Bro. T. E. Summers, a
cousin of the writer, and a mem-
ber of this church, yielded to a
call to the ministry, and hopes to
enter Mississippi College this fall.
May the Lord guide him and use
him to His great glory, and the
advancement of His cause every-
where.

3. From Mount Moriah we went
to Galilee, in Rankin county, to
assist Pastor D. Jasper Miley and
the Galilee Baptist church in a
meeting. Our stay and work
among the saints of Galilee was
in many respects the most pleas-
ant of all. The kindness of those
noble people to this writer was
without limit. The meeting re-
sulted in ten additions to the
church at Galilee. Pastor Miley
and his good people are happy,
and pressing forward in the
work.

4. From Galilee we went with
Rev. L. S. Terry, who lives
among that good people, to Beth-
lehem Baptist church, in Simpson
county, some five miles north of
Magee. Bethlehem is a new
church, had been organized but a
short time, and was struggling
along trying to build a house for
the Lord. When we began the

meeting the church had but ten
members. We preached for them
from Saturday until Wednesday,
and at the close of the last ser-
vice the membership of the
church had reached thirty, with
others to follow. This little
church is building a house for
the Lord worthy of the cause.
They deserve the sympathy and
help of their brethren. Pastor
Terry has done a good work
among them. We are expecting
to hear good reports of him and
Bethlehem.

5. Our fifth and last meeting
was with the faithful and tried
veteran Pastor R. J. Boone and
his flock at Union, ten miles east
of Brookhaven. This meeting
was a spiritual uplift to all who
attended, and resulted in sixteen
additions to the church. Pastor
Boone and Union Baptists are
much encouraged over the re-
sults.

In conclusion, we would record
our joy in being permitted to la-
bor with such noble pastors as
those mentioned in these scatter-
ing notes. They, one and all, had
led well the flocks entrusted to
their care. Most of the preaching
done by this writer in these meet-
ings was of a doctrinal nature,
and we trust will result in a clear-
er view of the fundamental doc-
trines of salvation by grace as
taught in the word of God. Any
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Lv Louisville, 2:00 p.m.

No. 1.

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Ar New Albany, 5:20 p.m. 12:01 a.m.

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No. 8.

Lv Laurel, 7:00 a.m. 2:20 p.m.

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By H. W. Davis.

The beverage liquor traffic costs the United States in money, the enormous sum of \$1,200,000,000 every year.

In 1900, 100,000 who annually die from the effects of strong drink.

In 1900, 8,000 annually.

In 1900, 7,000 per year.

In 1900, 3,000, pauperism and insanity, three-fourths of all cases.

In 1900, tears and anguish, its effects cannot be estimated. It is a blight on American citizenship, corrupting politics, government and our sacred institutions.

It has no right to exist, for the Supreme Court of the United States has decided, in the following language, viz:

"There is no inherent right in a citizen to sell intoxicating liquors for the retail; it is not a privilege of a citizen or a State or of a citizen of the United States."—Crowley vs. Christensen, 137 U. S. 86.

And as the "No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants."—Stone vs. Miss, 101 U. S. 316.

In the face of these decisions, and many others equally as strong, the lawmaking bodies of our national government and most of our states and municipalities have done this very thing:—"bargained away the public health and the public morals," and given a legal right where no natural right exists "to sell intoxicating liquors," for the sake of revenue. Such a course is wicked, being condemned by God's word which says: "Woe unto him that buildeth a town with blood, and establisheth a city by iniquity."

My Creed as to the Sunday School.

By Y. Mullins.

The supreme need in our country today is that the forces which make for character shall control the forces which make for intelligence.

One of the greatest forces which make for character is the Sunday school.

The pastor of the Sunday school must insist in the development of character is the teacher.

The supreme lack in the present-day Sunday school is the lack of a sufficient number of thoroughly equipped teachers.

The chief teacher of the teachers and trainer of the trainers of the Sunday school is the pastor.

The chief trainer of the pastor is the theological seminary.

7. In view of the absence in the past of any adequate co-ordination and guidance of the departments of the teacher, the pastor and the seminary, there is an opportunity for the new Educational committee of the International Sunday School Association to do a great work for the Kingdom.

Christ the Conqueror.

Almost everybody now is discussing Christ; some with friendly, some with hostile intent; but in both friendly and hostile camps He is alike persistently praised. He elicits general admiration and touches the deepest springs of human thought. This is a precursor of His absolute triumph. Those who get into contact with Him, He is sure to conquer. Those who have lived in ignorance of Him, at first touch seem to yield to His power. A few years ago, in London, the dock hands on the Thames struck for higher wages, and a great crowd of them gathered in Regent's Park. An intelligent Christian laborer, harranging them, told them how the Man of Nazareth had spoken of the earth's toilers, and what He would say if He were now present. They listened in breathless silence, and when he had finished his speech, a burly laborer mounted a bench and said to the discontented multitude: "I never before heard of the Man of Nazareth, but if that's the way He talks, three cheers for the Man of Nazareth." And they were given with hearty good-will.—Galusha Anderson, D. D.

The Length of a Pastorate.

The question as to the length of a pastorate in any given case must be answered by the circumstances of that case. Some pastorates continue to be fruitful throughout a long lapse of years. In other cases there is an utter lack of fruitfulness, and long continuance of the relationship only means long-drawn-out lack of results. One year is too long in some cases. Fifty years are too short in others. It depends on the man and the church. Some men could not paint a picture or write a book or build up a church, even though they should keep at it for twenty years. And we have seen some fields where the best farmer in the world could not raise a crop of corn in half a lifetime. The Wylie church, in Philadelphia, had only two pastors in a hundred years, and they were father and son. The Chambers church, in the same city, had two pastors only in seventy-four years. No wonder that, at the installation of Dr. E. Turnbull Lee over the United church, an elder should have said: "Why, it comes only once in a lifetime." We hope that the record may be maintained in this case, to the lasting good and joy of both parties.—Herald and Presbyterian.

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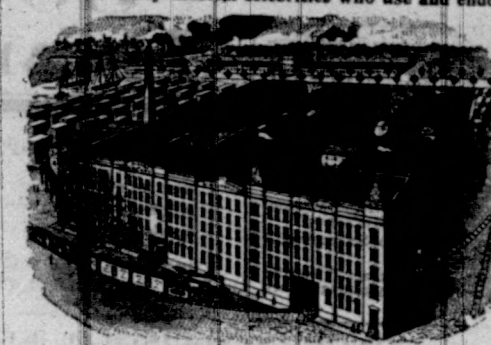
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Some Meetings.

As others are writing up their meetings, I will write. I began with New Providence church the fourth Sunday in July.

This church and community have been for some time at a low state religiously. The people would not attend church. We prayed the Lord to be with us and bring the people to church. The Lord certainly was with us. The people came from every quarter, some who had not attended the church services for a number of years. The church is greatly revived. One addition by baptism, who will be an uplift to the church. The meeting closed Friday night. The pastor did the preaching, having taken charge of the work January last.

Saturday before the fifth Sunday finds us with Good Hope church, Madison county. When I took charge of the church three years ago she was in a bad state of affairs, but thank God she is herself again. This church is a noble band of workers for the Lord. She never lets up until every cent of the pastor's salary is paid up.

Sunday was rained out; no services. Monday morning the people came ready for work. Such congregations had not been seen at this church in years. The question was often asked, where are the people coming from? A good interest manifested from start to finish. The meeting closed Friday after the morning service with 18 additions, 3 by letter, 5

by restoration and 10 by baptism, with others to follow next meeting. Failing to get ministerial help the pastor did all the preaching. Saturday morning we began our meeting at Edinburg, a hard field indeed in which to work owing to the fact that the Baptists and Presbyterians worship in the same house. We have no trouble with our Presbyterian brethren; they are a noble people, but such little interest taken by both churches. It seems to me that we are going to sit down and let our house fall in on us. God speed the day when it will have to be done. Brethren, pray the Lord of hosts that we may get out of this state of indifference. Sunday morning Brother H. M. Whitten of Koscusko came to our help, who did the preaching, and it was well and faithfully done. Brother Whitten did some splendid preaching. The people were well pleased. May the Lord bless him in his church work.

The meeting closed Thursday night with 4 additions, 3 by letter and 1 by baptism, a noble, sweet girl. I am now at home getting ready to begin at Tuscola, another noble band of brethren. I will have Brother W. S. Blackman with me to do the preaching. He is now holding a meeting for Brother J. G. Gilmore at old Pleasant Hill church. There were 18 additions up to yesterday.

God be praised, honored and have the glory in it all. More later.

T. G. WARD.

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Time and Place of Associational Meetings.

August

West Judson, New Prospect; 5 miles north Blue Springs, Frisco Railroad, 28th.

Tippah, Canaan church, 10 miles north Ashland, Wednesday, 29th.

September

Chickasaw, Union church, Saturday, 1st.

Sunflower, Gunnison, Y. & M. V. Railroad, Tuesday, 4th.

Zion, Bethany church, Calhoun county, Wednesday, 5th.

Oxford, Yocoma church, near Taylor, I. C. Railroad, Wednesday, 5th.

Columbus, Maben, Southern Railroad, Thursday, 6th.

Copiah, Wesson, I. C. Railroad, Friday, 7th.

Judson, Oak Hill, Itawamba county, Tuesday, 11th.

Chickasaw, Eeru, M. J. & K. C. Railroad, Tuesday, 11th.

Tishomingo, Kossuth, Wednesday, 12th.

Magee's Creek, Mt. Pisgah church, 7 miles north Franklin, La., Thursday, 13th.

Tallahala, Bethlehem, 6 miles east Laurel, Saturday, 15th.

Strong River, Magee, G. & S. I. Railroad, Tuesday, 18th.

Calhoun, Antioch, 4 miles southeast Banner, 19th.

Union, Unity, Jefferson county, Thursday, 20th.

October

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Friday, 5th.

Pearl Leaf, Collins, G. & S. I. Ry., Oct. 5.

Liberty, Mt. Zion, Saturday, 6th.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Learned, Y. & M. V. Railroad, Thursday, 11th.

Lauderdale County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Choctaw, Salem, Kemper coun-

ty, Friday, 12th.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tocksish, 5 miles southeast Algoma, M. J. K. C. Railroad, Tuesday, 16th.

Deer Creek Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, Wednesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Bogue Chitto, Tylertown, Friday, 26th.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Hobolochitto, Leaf River, Louisville, Oktibbeha, Pearl Leaf, Pearl River, Red Creek, Sipsey, Tombigbee and Trinity Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

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Annual Stockholders' Meeting at Chicago, October 17. Personal Attendance of Individual Holders Des'ed

FREE TICKET TO THE MEETING.

Public notice is hereby given that the regular annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the company's office in Chicago, Illinois, on Wednesday, October 17, 1906, at 12 o'clock noon. To permit personal attendance at said meeting there will be issued

To Each Holder of One or More Shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the company at the close of business on Monday, September 24, 1906, who is of full age,

A Ticket Enabling Him or Her to Travel free

over the company's lines from the station on the Illinois Central Railroad nearest to his or her registered address to

CHICAGO AND RETURN,

such ticket to be good for the journey to Chicago only during the

Four Days Immediately Preceding

and the day of the meeting, and for the return journey from Chicago only on the day of the meeting and the

Four Days Immediately Following,

when properly countersigned and stamped during business hours on or before Saturday, October 20, 1906—that is to say, between 9:00 a. m. and 5:00 p. m. in the office of the Assistant Secretary, Mr. W. C. Bruen, in Chicago. Such ticket may be obtained by any holder of stock registered as above, on application, in writing, to the President of the company in Chicago, but each stockholder must individually apply for his or her ticket. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

A. G. HACKSTAFF,
Secretary.